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1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men" (MARK 7: 6, 7).

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THE MILLENNIAL STAR.

XV.

ELDER BRIGHAM YOUNG issued his salutatory in the issue for October 6, 1890, volume fifty-two. In the following number the editorial space was given to the "Official Declaration," known as the "Manifesto," put forth by President Wilford Woodruff, September 24, 1890, forbidding the further practice of plural marriage among the saints. Succeeding numbers contained the proceedings of the General Conference, at Salt Lake City, in which this Manifesto was adopted by all the people and became the order and rule of the Church. In the number for December 8, 1890, Elder John E. Carlisle is released to return home, and James H. Anderson appointed to succeed him in the editorial department. The arrival is also noted of Elders S. R. Thurman and Reed Smoot, the latter being appointed to the Liverpool office, where he continued until September 21, 1891, being then released and called home by the serious illness of his father.

With the beginning of volume fifty-three, January, 1891, the double column make-up of the *Star* entirely disappeared. It had been partially superseded as to the editorial, summary of news, etc., in previous volumes, and one or two entire volumes had been issued with the single wide column, the make-up that now appears and has continuously since 1891. The statistical report for the year 1890 is published February 9, 1891. There were 13 conferences, 81 branches, 2,770 members, 293 baptized, 347 emigrated. The Netherlands reported 310. The Turkish mission 25. Scandinavia 3,968, Swiss and German 855. Total European mission, 7,928 officers and members. Fred. Stauffer wrote frequently and interestingly of the progress of the work in Turkey.

In the issue for March 30, 1891, the death of President Daniel

H. Wells, at Salt Lake City, March 24th, and a short biography, is published, the funeral services following in the issues April 20th to May 11th. The release of John F. Squires from laboring in the Liverpool office, and the appointment of George W. Young is mentioned, June 1, 1891. The arrival and appointment to London of Sidney B. Clawson and T. A. Clawson, June 7th, and of Dr. J. E. Talmage, to attend a meeting of the Royal Microscopical Society, in June 15th issue, and the arrival of Elder John Nicholson June 18th, with a general assignment to the British conferences, is noted. He returned home the following August 21st, having visited extensively and written also for the *Star*.

Elder John C. Cutler was released from presiding in the Manchester conference and appointed to the business department at Liverpool, October 12, 1891, continuing there until October 24, 1892, when he returned home. Mention is made of the return home September 22, 1891, of President Joseph F. Smith, after an absence lasting from February 1885, during which he spent much of the time on the Sandwich Islands, but also visited the Churches in Mexico and Canada, and several of the states. He, with many others, were now at liberty to enjoy the society of family and friends, since the general amnesty issued by the President of the United States, after the manifesto was adopted.

In a review of the April, 1892, General Conference, in the issue for May 2nd, a very interesting account is given of the laying of the capstone of the great temple in Salt Lake City, when the multitude assembled to witness the event were led by President Lorenzo Snow in shouting "Hosannah." The arrival of David H. Cannon was mentioned in this issue. He was sent to the Swiss and German mission, and died there October 17th. He was only twenty-one, but a remarkable man and missionary. His elder brother, Hugh J. Cannon, was also laboring in Germany at the time. The appointment of Albert C. Young to the business department, Liverpool, is made September 26, 1892. He was also released February 6, 1893. James H. Anderson was released to return home, October 17, 1892, and Elder W. B. Dougall, Jr., appointed to succeed him in the editorial department of the *Star*. President Brigham Young sailed with his wife, daughter and young son for New York, November 12th, 1892. He returned December 6th, accompanied by his sister, Nettie Y. Snell. In the number for December 5, 1892, is published a list of all the elders (so far as known) that had died on missions. There were sixty-seven names. President Young continued until February 22, 1893, when he issued his valedictory and took his final departure, after a two and a half year's mission, for home. He announced his release, and that Elder Alfred Solomon would be left in charge until his successor should be appointed after the dedication of the Salt Lake Temple in April. His name continued to appear as editor of the *Star* until the issue for June 12, 1893.

Elder Joseph Quinney was appointed to the business department February 6th, and E. A. Stratford and T. E. Taylor, March 13th and 20th, when W. D. Callister was released. The dedication of the Salt Lake Temple, April 6th, was a conspicuous theme of the editorial and news departments in May. About this time Elder W. B. Dougall, Jr., wrote his last editorials, sailing May 20, for New York, on account of failing health, and expecting to return; but his illness increasing he was released to continue his journey home.

The June 19th issue records the arrival, on the 13th, of Apostle Anthon H. Lund, appointed to preside over the European mission, and the leading editorial is his Address to the Saints. The same number contains the release to return home of Elders Alfred Solomon, Joseph Quinney and Albert C. Young. Mention is made of the arrival of President George Q. Cannon, wife and son, Sylvester, June 27th, and that after spending a day or two in Liverpool they proceeded to London. This was a short business trip undertaken by President Cannon, and was his first return to England since his three and a half year's mission which ended in 1864. He was back in Salt Lake City, and delivered a discourse in the tabernacle there, August 6, 1893, which was published in the *Star*, October 9th. Discourses by Abraham H. Cannon, Charles W. Penrose, F. D. Richards, Joseph F. Smith, B. H. Roberts, J. E. Talmage, and President Wilford Woodruff were also published in volume fifty-five. The world's Columbian Exhibition at Chicago was written upon, and the account of the Tabernacle Choir's visit there, and of Elder Roberts' rejection by the Parliament of Religions. Elder J. V. Bluth arrived July 24th, and was appointed to labor in the editorial department. Elder Stratford was released, September 4th, to return home.

The fifty-sixth volume, year 1894, continued to publish, as the leading article, discourses of the leaders, which the preface to that volume strongly recommends as suitable reading matter for the saints. The letters written by President Lund while traveling extensively through Germany and Scandinavia were of absorbing interest, containing besides the reports of the missions, much matter of historic interest and delightful descriptions of travel. Other correspondence from elders laboring throughout Europe and Asia was an important feature, a series of letters from Don C. W. Musser on his travels in Palestine, in particular. Dr. H. J. Faust's reminiscences of the Church general officials, republished from the *Deseret News*, in which he gives personal descriptions of, and incidents in his association with President Brigham Young and his counselors and others, afforded much that is enjoyable to read. A biographical sketch of great interest of John Lyman Smith ran through five numbers in August and September 1894. In the issue for September 10th, the death of President John Morgan, of the Seventies, is recorded, as occurring August 14, at Preston, Idaho.

An occasional contributor to the *Star* was Elder Nephi L. Morris, president of the London conference, and we noticed that he had laboring with him there Elders A. J. Searc, H. M. Dinwoodey, S. H. Winters, H. A. Tuckett, E. Bennion, S. Wayment, Victor P. Wells, A. P. Kesler, all well known and highly respected men. The release of Elder C. A. Callis from the Liverpool conference and his appointment to labor in Ireland is published. What a missionary he has been and still is, being now the venerable President of the Southern States mission.

The release is announced of Elder John V. Bluth, October 22nd, 1894, after laboring, in rather poor health, since July, 1893, on the *Star*. Elder Alfred L. Booth began writing editorials and was assigned to that department January 10, 1895. Elder Victor P. Wells was at the same time released temporarily from the London conference and assigned to the business department of the *Millennial Star* office. In this issue the release of Elder Thomas E. Taylor from that department to return home, is announced. The death of Elder John A. Clark, aged 23, of smallpox, at Haifa, Palestine, occurred February 8, 1895, and is published in the March 7th number, with an account of his year's labor in the Turkish mission. Interesting articles on prophecy and other doctrinal subjects by William Streeper, Jr., are continued through several numbers. An account of the celebration of President Wilford Woodruff's eighty-eighth birthday, March 1st, 1895, is given in the March 28th number; and also of the death of President A. O. Smoot, on March 6th, at the age of eighty. Elder John H. Burrows arrived June 26, 1895, and was appointed to labor in the business department. On July 12th, Elder Victor P. Wells was released from the office work and appointed to preside in the Sheffield conference. He was in September made president of the Birmingham conference until his release to go home April 30, 1896. Elder Hyrum M. Smith arrived December 5th, 1895, and was assigned to the Leeds conference.

The fifty-eighth volume, year 1896, opens with a greeting from the president of the mission, promising the continued publication of discourses of prominent elders, articles from the pens of missionaries, popular papers on history, biography and science, and the usual page of news from Utah.

The editorial of the issue for January 23, 1896, is entitled, "Statehood at Last," and comprises the proclamation of Grover Cleveland, President of the United States, announcing that the admission of Utah into the Union "On an equal footing with the original States, is now accomplished." This is certified by Richard Olney, Secretary of State, and is dated Washington. D. C., January 4th, 1896. The *Star* for January 30th, begins the publication of the Inaugural Celebration, being an account of the proceedings in Salt Lake City, January 6th, when the Territorial officials were retired and the new State officers elected in the previous November were inducted

into office, in the presence of a multitude of people far greater than the tabernacle could hold. Heber M. Wells was sworn in as the first Governor of the State of Utah, Charles S. Zane as Chief Justice, James T. Hammond as Secretary of State, and the other officers in their order. The proceedings were opened by an invocation prepared by President Wilford Woodruff, who was not well enough to deliver it, and it was read by President George Q. Cannon. A chorus of a thousand voices sang "The Star Spangled Banner," and "Utah we love Thee," a patriotic hymn composed for the occasion by Prof. Evan Stephens. It was an occasion of the utmost enthusiasm.

The arrival of Edwin F. Parry, and his appointment to the *Star* office, April 17th, and the release from the editorial department of Elder A. L. Booth, June 20th, were published on those dates. In the issue for June 4th, the leading editorial is given to honor the memory of Mr. George Ramsden, who died May 26, 1896, at the age of sixty-five. In his departure from life the Latter-day Saints lost one of their best friends:

Mr. Ramsden has been associated with ocean traffic at the Liverpool port for upwards of fifty years, and for many years our people have had business dealings with him in connection with their emigration affairs. During this time they have ever found him a man of integrity and honor. The mutual confidence that has continuously existed between Mr. Ramsden and our people is shown by the fact that for the last thirty years they have transacted their business without any written agreement; and the amount of business between them has been by no means inconsiderable. For a long period the Mormon emigrants who left Liverpool were numbered by the thousands each year.

President Lund's term was about to be finished. He issued his valedictory July 23, 1896, from which the following extracts are culled:

Having received a letter from the First Presidency of the Church informing me that I have been released from my labors in this mission, with permission to return to my mountain home, I desire to bid the Elders and Saints of the different missions in Europe a loving good-bye. * * * My fellow-laborers, the missionaries, have won my esteem and love. I am thankful to have had the pleasure of becoming acquainted with them, and the privilege to labor with a set of men so devoted to the cause of truth and so earnest in their endeavors to spread the principles thereof among men. My associations with them have been of the most pleasant kind. * * * The immense number of tracts circulated among the people proves the untiring diligence of the Elders in going from house to house with the gospel message. Some weeks our shipments of tracts have exceeded fifty thousand. A commendable zeal has also been shown by the elders in holding out-door meetings, and much interest is being awakened in regard to our doctrines. Encouraging reports are received from every part of the mission, and the prospect for the advancement of the good work is better than it has been for years. * * * I

gratefully acknowledge the able assistance which I have received from Elders Thomas E. Taylor, Victor P. Wells, and John E. Burrows in the business department of the Liverpool office, and from Elders John V. Bluth, Alfred L. Booth and Edwin F. Parry in the editorial department of the MILLENNIAL STAR. * * * I will conclude with the words of Paul to his beloved Corinthians; "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

(TO BE CONTINUED.)

THE BLARNEY-STONE.

WHO has not heard of the "Blarney-stone?"—allusion being often made to it when one is speaking of a person who possesses readiness of tongue. The Blarney-stone is related to one of the most interesting ruins of Ireland, the castle of Blarney, which is situated about five miles northwest of Cork. The neighborhood, however, has a history much older than the castle, for in the early ages, two thousand or more years ago, it was a place of importance to the Druids. There those semi-barbarous people performed their strange rites, and relics of their worship remain still.

The castle was built in the year 1449, in the midst of a fertile valley on the banks of the Comaun, a small stream. Evidently it was intended to subserve an important purpose of defence in those stormy days, as may be inferred from the great thickness and strength of its walls. Several times it was the centre of sanguinary conflict. In 1643 it was besieged and taken by Lord Broghill; after the Restoration, it sustained a siege by the army of William, and was then in a great measure demolished, together with other fortifications that were ordinarily very extensive. Little indeed was left intact, save the walls of the large tower or donjon that rise about one hundred feet above the ground, and form a very prominent feature in the landscape. Attached to it is the well wooded demesne, comprising a mirror-like lake and the "Sweet Rock Close." Although this place has its picturesque attractions, including the stream, and the lake, and tower, and the little town near, yet the chief point of interest for the visitor centres in the stone, that, to use the language of Father Prout in his Plea for Pilgrimages, "is endowed with the property of communicating to the happy tongue that comes in contact with its polished surface, the gift of gentle insinuating speech, with soft talk in all its ramifications, whether employed in vows and promises light as air, such as lead captive the female heart, or elaborate mystification of a grosser grain, such as may do for the House of Commons—all summed up and characterized by the mysterious term 'Blarney.'"

The southern and eastern sides of the tower are surmounted by

parapets having numerous openings, and several small chambers, closets and dormitories occupy the north side from base to summit, and are reached by a very steep, narrow, winding stair. On top, the wall is broad enough to make a good foot-path; and that part of it where the famous stone is to be seen, is held in its place by irons. In order to reach it one must lean out through an opening between two and three feet wide; and the visitor who has no assistance, can not expect to secure the mystic influence by an application of his lips to the stone; to attempt that would be to fall headlong down. One who ascended the tower and surveyed the prospect that it commands, says: "There is no door left in it from the foundation to the top; I cautiously crept to the edge of the wall, and while the sides of the old castle seemed to sway to and fro, I reached out to the parapet and touched the stone with my finger tips; this is as near as I ever got to it; but I have had enough. There is a stone downstairs on the ground floor which is far more convenient, and is usually substituted for the original."

For more than four hundred years this castle has been the sole feature of importance in a cheerless though lovely landscape. At the base of the tower we find the prisons, two gloomy, ill-ventilated halls; a little to the west of the donjon is the cave, a low, dark, subterranean passage; in the immediate vicinity of the castle is the Rock Close, an area of a few acres of ground, tastefully laid out, with numerous rocks covered with lichens and heath-blossoms here and there distributed over it, that appears as if they were natural products of the soil. There are shady retreats that command very pleasing views of the neighborhood. Other objects of interest to the tourist are pointed out; for instance, a flight of steps, roofed in by massive stones, that leads down to the "inch" or island, washed by the waters of Comann. This is known as the "witch's stairs." Adjoining is the "witch's kitchen." On the island stands a cromlech of immense size, covered by a luxuriant growth of moss and lichens. This is a relic of the ancient Druid worship, a form of devotion supposed to have been derived from the Phœnicians. The ancient Celts probably sacrificed to Baal; and here on this altar offered up their victims, a thousand years or more before the foundations of the castle were laid.

THE curious traveling stones of Australia are paralleled in Nevada. They are described as almost perfectly round, about as large as a walnut, and of an ivory nature. When distributed about upon a level surface, within two or three feet of each other, they will begin traveling toward a common centre, and there lie huddled up in a bunch, like a lot of eggs in a nest. A single stone, removed to a distance of three and a half feet, upon being released, returns to the heap, but at four or five feet lies motionless. They are composed of magnetic iron ore.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 2, 1920.

EDITORIAL:

THE WORLD'S UNBELIEF.

If the young men and women of Zion would be confirmed in the faith of their fathers; if they would become wholly convinced of the sacredness and virtue of the gospel as it has been revealed in the present age, and have their hearts filled with satisfaction and gratitude for the precious testimony of its truth; they need only to go down into the great world of Babylon and compare the ever living principles, which guide and govern the faithful in Zion, with the vague forms of worship, the hollow pretense of piety, and the insincere profession of belief which prevail there, in the name of Christianity, as religion.

Right in the midst of their churches and church-going people the most conspicuous evidences of the world's unbelief are met. From their gorgeous pulpits ministers, clothed in robes of silk and fine linen, pay polite compliments to their elegantly attired congregations, in honeyed words of praise for their Christian intelligence, praise for their Christian civilization, praise for their Christian religion. They enjoin their fellows to lives of Christian love, as children of Our Heavenly Father, made in the express image of God; and in the same hour deny that He has body, parts or passions, form or individuality. They worship God in the name of the Only Begotten Son and have not an iota of belief, even, that He is a Being who could beget a son. They read the Bible and profess to believe in every verse as a text of Divine truth, and in their hearts not one in ten thousand believe the first verse: "In the beginning God created the heaven and the earth." Their civilization has utterly repudiated the agency of a Creator in the forming of the earth. They pray in the name of Christ and paraphrase His sublime sayings with great swelling words, simpering speech, and manners of eloquence that would make any humble believer ashamed and that they would be ashamed of, if they really thought He saw or heard them.

The doctrines of the Savior—faith in His atonement, repentance, baptism for the remission of sin, the ministration of the Holy Ghost, the resurrection of the body, the organization of His church with apostles and prophets, the gifts of prophecy, tongues, visions, miracles, healings—all these and almost every other principle and manifestation of power, that characterized the personal ministry of Christ and the apostles, they have no faith in, and have dwarfed into insignificance by contrast with the glittering glory of their so-called Christian civilization. A civilization that

to-day repudiates Christ in every essential feature claimed by Him as the Savior of mankind, and that would crucify Him afresh were He to come again, as readily as did the Jews in the meridian of time.

The evidences of the unbelief of those whose profession is Christ and Him crucified, and of the adoption, by their supporters, of Christianity as a profession of faith, not a rule of practice, are so manifest throughout the great cities of the world, that to visit them once is enough to confirm the faith of every believer in the word of the Lord to Joseph Smith, on the occasion of his first vision; when He declared that the churches professing to worship Him were all wrong; that all their creeds were an abomination in His sight and all their professors were corrupt: that they had changed the ordinances, broken the everlasting covenant and were teaching for doctrine the commandments of men, worshiping the Lord with their lips, while their hearts were far from Him.

For bearing testimony to this truth, which God had revealed to him, Joseph Smith lost his life and his followers have been persecuted for a hundred years; yet to-day the more honest and intelligent among men in the world; men of science and of letters, statesmen and theologians, confess the truth of the terrible arraignment, and in the communion of their own hearts if they dare not voice it to others, admit that under the profession of Christianity Christ has long since been departed from; and that, in the guise of faith, doubt and unbelief almost universally prevail.

J. F. W.

SCANDINAVIANS CELEBRATE.

THE Scandinavian saints in Utah and adjacent states are observing the seventieth anniversary of the beginning of missionary work by the Church in the Scandinavian countries, by religious and social gatherings in Salt Lake City, on Saturday and Sunday, August 14 and 15. This makes a review of the first mission to that part of the world timely.

The Church had been located in the mountain valleys only a short time when, following the promptings of the Spirit, the great leaders of the saints decided to launch out on extensive missionary enterprises, and sow the gospel seed broad-cast, among the nations of the earth. What any other church, similarly situated, would have considered impossible, seemed quite natural to the saints, the very moment the mind and will of God had been indicated to them; for they know that when the Lord gives a commandment he also provides the means whereby it can be carried out by his children who are willing to obey him. And thus it came about that, at the October conference, 1849, mission-

aries were appointed to various parts of the world. Elder Erastus Snow was called to go to Denmark, and on the 19th of that month he and the other missionaries called were on their way to their various fields of labor.

To go on a mission in the early days of the Church was an undertaking different from that of our present time, when palace cars and comfortable ocean liners are at the service of the traveler. It was a long, tedious journey from the Rocky mountains to Copenhagen, and many and varied were the experiences always encountered on the road. When Erastus Snow and companions arrived at the Platte river, forty miles above Laramie, they were seriously threatened by a band of two hundred Cheyenne Indians. Instantly the elders formed a battle line under the direction of Jedediah M. Grant, who was the gallant captain of the party. When the savages saw that every man—thirty-five in all—was ready to fire, they came to a standstill, and, after some parley, withdrew.

The Missouri river was full of so-called "mush ice," when the elders arrived there, and they found it impossible to cross. Then they all united in prayer, asking the Lord to cause the ice to congeal and form a bridge. This prayer was answered; for the next day, according to Elder Snow's report "the river was gorged with ice a little below us, and was piling up with floating ice." And on the second day all passed over on the "bridge" thus formed. Horses and wagons were all brought across in safety. Then the ice broke up, and there was no more crossing of the river for three weeks.

At St. Louis Elder Snow had a mild case of smallpox. Before the nature of the disease was known, no preeautionary measures were taken. There were several children in the house, and the baby was frequently laid down on the bed by the side of Elder Snow. As soon as it became evident that the patient was suffering from a dreaded infectious disease, the mother, in the anguish of her heart, exclaimed, "O my baby! O my children!" Elder Snow relates that when he witnessed her fear for their safety, his soul was filled with grief, but presently the Spirit came upon him and prompted him to say: "Be of good cheer; because of what you have done to me, God will shield you and your house, and none of you shall suffer on my account." She believed the word of this servant of the Lord, and was comforted. And the promise came true.

Elder Snow arrived in Copenhagen on June 14, 1850, after having spent some time among the saints in England. Elder John E. Forsgren, who had been called to go to Sweden, and Elder George P. Dykes accompanied him. They were received by Elder P. O. Hansen, who had preceeded them to the beautiful capital of the Danish nation, and in a short time they were comfortably located in the home of a good, respectable family. Missionary work began at once, and less than two months after their arrival, on

August 12, 1850, fifteen converts were baptized near Copenhagen. This was the first baptism by an elder of the Church in the Scandinavian countries. Elder Erastus Snow officiated in the ordinance. The first woman baptized on that day was Mrs. Anna Beckstrom, who later, after the death of her husband, became the wife of Brother Snow. On August 14 the first confirmation took place, and on the 25th the Sacrament was administered for the first time in the new mission. On that occasion Brother K. H. Brunn was ordained a priest, and shortly afterwards Brother Christian Christiansen was ordained an elder.

The work grew rapidly. In November, 1851, three conferences, named after the cities of Copenhagen, Fredericia and Aalborg, respectively, were organized. In February, 1852, at a general conference held at Copenhagen, about six hundred Danish Church members were represented, besides some in Sweden and some in Norway. On the 24th of February, 1852, Elder Snow left for his home in the mountains, after having founded a strong and prosperous mission in the Scandinavian countries. He was accompanied by nineteen emigrating saints, and these together with nine who had preceded him, formed the forerunners of a mighty host of intelligent, industrious, and loyal settlers and home-builders, whose influence has been felt, through themselves and their descendants, in every line of useful activity in the valleys; in social life, in agriculture, in the various industries, in commerce, in educational endeavors, in literature, in civil and ecclesiastical office; in short, in every position where brain and brawn and faith and character are needed.

The Lord had prepared the way for a successful mission, before the arrival of Elder Erastus Snow and his co-laborers. Religious liberty had been established in Denmark by law, and although that principle had not been assimilated by the people as a whole, the elders had some protection in the law against mobs. Thinking people had lost faith in the creeds of the dominant church and were ready to accept the truth. Religious movements in a liberal direction facilitated discussion on the first principles of the gospel. The soil had been well prepared for the seed. And not only that, but in Copenhagen were gathered men and women from many lands, especially from the two neighboring countries in the north, and through these, the message delivered to the inhabitants of the great city by the Sound, reverberated through the hills and dales of the Scandinavian peninsula, far away towards the regions of the midnight sun.

The Scandinavian saints are grateful for the gospel message. They desire to remember and honor those who first brought it to their shores and those who accepted it. Hence the observance of the seventieth anniversary of the beginning of missionary work by the Church in the northern lands.

J. M. Sjodahl.

INTELLECTUAL PREPARATION.*

PROGRESSIVE action is impossible without intellectual preparation. Only those who question, think, reflect are progressive. The unused brain atrophies just as does the unused arm. Thought makes the individual what he is; so does the combined thought of the members of an organization make it what it is.

Through intellectual preparation comes vision and where there is vision there is the beginning of progressive activity. Peabody says, "One of the profoundest facts of experience is this: that one's career is in the main determined not so much by things as they are but by one's vision of things as they ought to be. Not by one's progressions but by one's dreams." For M. I. A. work to be in progressive action, the officers must see it in its entirety as well as in its details. They must see its mighty purpose and its tremendous possibilities. They must have a vision of its membership and see what these boys and girls, these men and women need, how they can be reached and moved to action. They must have a vision of the year's work and how best to adapt it to their wards. The work must not drive them, they must be leaders and see what is needed. Man's progress is the story of the pursuit of his dreams.

Those who are mentally active hear the message of the times and realize that yesterday's work will not necessarily meet to-day's needs, that yesterday's methods may be inadequate for to-day's problem. This is a progressive work. Those who are awake are the only ones who are ready to carry it on.

"New occasions teach new duties, time makes ancient good uncouth.
They must upward still and onward who would keep abreast of truth."

Through intellectual preparation comes information and knowledge. One must know before he can do. Knowledge must be gained before knowledge can be given. Knowledge is the material with which one builds. Knowledge fits one for serviceableness. Those who know the subject matter of the lessons are ready for the quickening power of the spirit to give life to their teachings. Those who know great men and women, books and science, music and art are never at a loss to plan splendid preliminary programs. If we are to have literary, musical and scientific circles we must have leaders who know art and science. Through intellectual preparation comes ability to weigh and measure and give things their proper time and place. Those who have power of adaptation meet persons and events and make the best of them. The trained mind knows the value of time and how to make the most of it. Training gives continuity of purpose and effort that impels on thought, stress and peace, through discouragement and success, through storm and calm to victory; hence those who

* Lecture at the M. I. A. conference, June 12th, 1920.

know realize that right must triumph. Knowledge gives power to carry on in spite of difficulties, to carry on, to carry on until the summit is reached and the goal attained.

Through intellectual preparation comes inspiration. God sows in prepared soil. His messages come to those who are ready to receive them. His blessings attend those who study and ponder in their hearts. Prayers of thinkers are answered. Those who use their powers find God, and not only do they find God but they find their work and are equipped for it when found, and because of this the Father gives them added talents. Intellectual preparation is a source of that personal magnetism that makes those who possess it leaders, for people look up to those who know. Thinkers stand out from the masses. They shape the destinies of peoples and organizations. "As a man thinketh in his heart so is he." Because of their thoughts there are some who are living light fountains whom it is good to be near.

"Dwell in thought upon the grandest and the grandest you shall see;
Fix your mind upon the highest and the highest you shall be."

Intellectual pursuits give a refining influence that smooths and polishes those who come into contact with those who have this blest possession. Such call from their associates their best. Those who are growing inspire growth in others. Intellectual preparation gives vision, hearing ears and understanding hearts. Through it also comes information, knowledge, power, and capacity for service. Through it too comes a sense of values, power of adaptation, continuity of purpose and effort and magnetism. Intellectual preparation makes ready for inspiration. How can there be progressive action without these?

Some may think we over emphasize the intellect, but do we? In 1887 in the rubbish heaps of the Nile a papyrus was discovered on which were written seven short sentences beginning with the phrase "Jesus says." Six are practically repetitions of sayings from the gospels, but the fifth is new and reads: "Smite the rock and thou shalt find me, cleave the wood and there am I." Is not this an affirmative answer to the query: Can man by seeking find God? Whether this is an authentic saying or not, do not all of Christ's teachings show the spirit of the saying? To those who knock is the door opened. Those who seek find. Those who ask receive. The life of Joseph Smith shows the necessity of using every energy and all the ability one possesses. He had to use every mental and spiritual power with which he was endowed to bring forth this great work. God does not encourage indolence. He does not bring forth from empty vessels. He crowns with his approval the life and work of those who prepare themselves for their labor.

Man wants air and food and rest and recreation. He wants power and peace and love but above all he wants salvation. Our

Father has said that man can be saved no faster than he gains knowledge, and knowledge comes not by merely wishing it, but it comes by hard, persistent work. There is no room in this work for those who will not think and study. There is no excuse worth considering that can be offered for not getting intellectual preparation. Those who hunger for knowledge, those who thirst for truth, shall be fed and find refreshment. If desire is strong the intellectual growth will come in spite of obstacles. History's pages are filled with the achievements of those who grew and accomplished in spite of handicaps and difficulties. Michael Angelo, when old and blind, groped his way into the gallery of the Vatican. As he felt the torso of Phidias, he said: "Great is this marble, greater the hand that carved it, greatest of all the God who made the sculptor. I still learn, I still learn." Deprived of sight he made touch furnish him food for reflection and thought. Abraham Lincoln worked at hard manual labor by day and read by the light of pine knots at night. Darwin wrote books under conditions that would make most people feel that they were helpless invalids. Helen Keller, with so little to work on, accomplished so much. Louisa M. Alcott wrote charming stories in spite of arduous toil and privations. Elizabeth Barrett Browning told in poetry what she learned in suffering. Francis Parkman, in spite of sickness, weakness, pain, and failing sight made such a wonderful contribution in his work on the American Indians. And so we could continue, but why name more? Is not this enough to render invalid any excuse that might be offered for not growing mentally?

There is a wonderful rhythm in life: work and rest, taking in, and giving out. The exhortation is to all "Study to show thyself approved unto God a workman that needeth not to be ashamed." Everything learned can be brought to bear in this many-sided work. Emerson spoke truly when he promised, "Use your gifts faithfully and they shall be enlarged, practice what you know and you shall attain to higher knowledge." Truly, "intelligence cleaveth unto intelligence, wisdom receiveth wisdom." God will give us his best when we are ready to receive it by having done our best.

We may thank our Father in words for his blessings and the opportunities he gives us, but the sweetest praise we can offer him is in becoming the best we possibly can by developing each faculty, by exercising every gift, by making use of every talent with which he has endowed us. Plan, make time for intellectual work. Read, think, digest. Go back to school if you can, take extension courses, commune with nature, associate with the great, and in time you will be glorified through your pursuit, for as the glory of God is intelligence, so, too, is it the glory of his children.

MARY E. CONNELLY.

FROM THE MISSION FIELD.

Social.—August 19th, 1920, a farewell social was held at the Gateshead branch, Newcastle conference, in honor of Brother and Sister Uride and family, who are emigrating to Cardston, Canada. The evening was spent in games, recitations, and songs. A goodly number of saints and friends were in attendance, wishing them well on their journey.

District Conference.—A district conference of the Sparkbrook, Saltley, and Handsworth branches of the Birmingham conference was held July 15th, 1920, at Handsworth, Birmingham. Three interesting meetings were held. A good spirit prevailed, and each session was well attended. The presidents of the three branches, and of the Walsall branch, including the lady missionaries and President Charles W. Hatch and Sister Caroline J. Hatch took part in the exercises and addresses of the day.

Appointments.—Elders Arthur H. Taylor and James S. Smith are released from London and appointed to labor as traveling elders in the Hull conference.

Elder Dan C, Smedley is released from London and appointed to labor as a traveling elder in the Sheffield conference.

Elder Osmond C. Crowther is released from London and appointed to labor as a traveling elder in the Newcastle conference.

Elder Harold E. Brough is released from London and appointed to labor as a traveling elder in the Nottingham conference.

Elder John A. Donaldson is released from London and appointed to labor as a traveling elder in the Scottish conference.

An Interesting Visit.—The saints of the Glasgow branch were honored with a visit on Sunday, August 15th, 1920, from Elder W. G. Johnstone and wife, from Coalville, Utah, who are on a visit for two months to their friends in Scotland. At the request of President John Hunter, Elder Johnstone addressed the saints. He spoke on the spirit that always prevails when Latter-day Saints meet to worship God, and before closing bore a strong testimony of the gospel. Elder Johnstone's youngest brother was president of the Scottish conference eleven years ago, and his nephew labored in the Scottish conference five years ago. Elder Johnstone and his wife are both natives of Scotland, but have lived in America forty-one years.

Outings.—August 7th, 1920, the Sunday-school of the Handsworth branch held their annual outing at Hill's Farm, Erdington. Young and old highly enjoyed the sports of the day. Lunch was served to all the children by the officers of the Sunday-school. Each child won a prize, in some way or another, in the different races

or games. Brother Herbert J. Hill entertained all most royally. Nearly all the Church members and some visitors were present.

The Grimsby Sunday-school held their annual outing on Saturday, August 7th, 1920. They journeyed out to Scatho by motor cars. Refreshments were provided for the children. Racing and games were indulged in, and a most enjoyable time was spent, about seventy taking part. It was a very happy time for the children.

Saturday, August 14th, 1920, the Glasgow branch held a picnic, which about sixty of the saints attended. There were games arranged for the young folks, and lunch was served. After a strenuous day all remarked upon the enjoyable time had together on the Pollock estate.

Baptisms.—Monday, August 16th, 1920, a baptismal service was held at Deseret. Three converts were baptized by Elder Robert C. Combes. The "Object of Baptism" was well explained by Elder Harold E. Brough. "Confirmation," the "Responsibility of Membership," and the "Mission of the Holy Ghost," were given by President James Gunn McKay. The converts were confirmed by Elders James Smith, Osmond C. Crowther, and John A. Donaldson.

A baptismal service of the Nottingham conference was held at Mansfield, August 21st, 1920. Short, appropriate talks were given by President Virgil B. Stallings, Samuel Pears, Harold E. Brough, and William Thompson. Saints, friends and investigators adjourned to the baths, where fourteen were baptized; there were eight new members. President Stallings and Samuel Pears officiated. Fifty people were in attendance. After the baptisms all returned to the hall. Joseph Robinson and Bertram J. Combes gave some good advice, and President Stallings said we certainly have had a time of rejoicing together, as the spirit of the Lord was made manifest this day.

Sunday morning, August 22nd, 1920, a number of saints met at Burnley baths to witness two baptisms. Elder Wilford O. Woodruff officiated.

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